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THE  
Declaration of the  
Fathers of the  
Councell of  
Trent,  
CONCERNING THE  
GOING VNTO CHVR-  
ches, at such time as here-  
ticall seruice is saied,  
or heresy prea-  
ched.



REPROBATION OF THE

TO THE CIVIL HORROR

Reader

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TO THE CATHOLICKE  
Reader.

**B**Ehold here (good Reader) the very fountaine it selfe, from whence haue sprong so many wholle brookes, and as it were maine riuers of this matter of going to hereticall Conuenticles. which I doe not now diuulge abroad, for that I suppose there is any necessity to instruct deuoute Catholickes in their dewty concerning this pointe, whereas I see them so constant and forward herin, that as they be a wonderfull spectacle vnto forreine countreies, so shall they be a perpetuall example vnto all ages to come: but for these causes especially, besides many others which I could rehearse. First, least so notable, graue, and learned a monument of Catholicke piety should by continuance of time perishi. Than, for that I am fully assured that this Declaration will be of singuler comfort vnto the constant soules which (as our Sauiour saierth) hath remained with him in tribulations, and (as S. Paule speaketh of the Hebrewes) haue taken with ioy the spoile of their goodes. For here shall they see that the most bitter combatte in which they perseuer to striue, almost greater than flesh and blood can sustaine if Gods mighty grace were not at hand: is not founded vpon the vncertainty of humane opinion, or vpon the wilfulnes & obstinacy of a singuler mind, as it pleaseth our aduersaries to terme it: but vpon the infallible trueth of diuine scriptures, vpon the vniforme consent of holy Fathers, and Catholicke Deuines, and vpon the

Luc. 22.  
Heb. 10

A 2                      most

most constant practise of all ages. Which although it hath bene sufficiently proued & manifestly shewed in so many treatises as heretofore haue bene wrote heretofore: yet neither could there be that authority which is here: neither popular manner of handling, so easy to be vnderstood and fully conceiued of all sortes of people. For here is plainly set downe vnto the learned and vnlarned the graue decision of most learned Prelates and Fathers, seeking to instruct those which deuoutly and humbly sought the truth: but in other bookes which afterward haue come abroad, the malapert saucines & haughty captiousnes of proud aduersaries was to be confuted and confounded. Whereupon hath ensued the like difference betweene this treatise and others of the same subiect; which ordinarily happeneth in the handling of every pointe of Catholicke religion and doctrine. For that we may go no farther than vnto this very sacred Counsell of Trent: who seeth not but their graue decisions of every pointe of Catholicke doctrine, and condemnation of hereticall errors, may easily be vnderstood euē of the simpler sorte? And yet whosoever without the groundes of Philosophy and Diuinity will enter into the large discourses which the Schoolemen do make for the confirmation of the same doctrine, and confutation of the contrary: must of necessity either humbly acknowledge his owne ignorance, or rashly condemne the Diuines of superfluous obscurity. If than the necessary exactnes of other bookes haue any way hindered the comfourt of the simple in the reading and perusing therof: Yet shall the Fatherly instructions and most Pithy per-

Iwa-



suasions of this shorte and easy declaration, both sweeten the sorowes which now they suffer, and animate the to go forward in their spirituall fight for the glory of God and for his heavenly rewards.

A third cause there is of the setting forth of this Declaration, for that after so many disputes so often made of this point, if our new Laye schismaticall Deuines will not yet be quiett, there can be no sifter moderatours or more authorised Vmpiers, thā the President and eleuen other Prelates and Fathers of the Councell of Trent, to impose eternall silence vnto so sroward and impudent brabblers. It is not vnknownen to the learned what order was alwaies taken in that holy Councell. For first euery question was committed to particuler congregations, who afterward related what was agreed vpon to the wholle Counsell: whose generall cōsent once confirmed by the Pope, is nothing else but the very decree of the spirit of God. now that some of these conditions wanted in this Declaration, it was not the yncertainty of the pointe it selfe, but our owne request: perhaps the Denell being desirous that some breach should be leste open, for those w<sup>h</sup> would wilfully starte from God. Yet if these new Doctours will be so obstinate, that so many & so learned instruments of the holy ghost, vsed by him at that very instant in other pointes, for the infallible instruction of his Church, cannot moue them, and at the least withdraw them from maintaining euell, if they will not be perswaded to do well: thā must this of necessity be a finall end of this disputation, which was the Conclusion of the S. Iudes gloriouse Archangell Michaels disputing with the epistle.

Mat. 16.

Dewell; Incepit eos Dominus. Our Lord rebuke them. Neither are they vnworthely likened vnto Satan, who both imitate his pride, and cease not with Scandalous doctrine and scismaticall persuasions to be aduersaries vnto Christ.

The summe  
of this De-  
claration.

And to the intent that euery one may plainly see how the doctrine of other treatises agreeth with this: I haue briefly noted in y<sup>e</sup> margin, such things as being largely proued in other treatises, are manifestly deduced also out of this. as that going to the Church is schisme exterior heresy and deniall of faith, a damnable omission of a necessary confession of the same faith, scandall, impiety, a hainous offence prouoking Gods indignation, dangerous of infection, contrary to good education of children, not iustificable for feare, or any losse or torments, or perill of death, not allowable for respect of obedience, a bowing to Baal, contrary to examples of antiquity: against Christian disciplines a contempt of the Catholicke Church: an occasion of insolency of heretickes, and defacing of Gods glory: a shame and reproch of trew faith and religion: and a losse of all former merites: That Protestants seruice is wicked and abominable: that it is not sufficient to beleue well in harte, going withall to the Church: that the presence alone is vnlawfull: That although they had trew Masse & Sacraments we might not accompany them, and diuerse other things, which in the proesse of the booke shall appeare

Enjoy therefore (good Catholicke Reader) so great a Treasure: and hauing now at the length an inrefragable authority: beware least thy constan-  
cy be

be any way impaired either by pernicious speeches, or erroneous treatises of new fangled teachers.

It is a thing faire contrary to the discipline of holy Church, and namely forbidden vnder paine of excommunication in the Councell of Trent, to diuulge or communicate vnto any person, any writings of matters of Diuinity, excepte they be first lawfully examined or proued: & whotoeuer bath them or readeth the, are accounted the authours, excepte they bewray them.

Self. 4.

This is a sufficient warning for thee not to be hasty to aduenture the reading of euery seditious pamphlet, framed for the destruction of thy soule. As for the authours them selues, as I wish them all manner of good & especially grate to amend their daungerous singularity: so do I also admonishe them in all Christian charity, that it is not enough to resourme their peeuishnes by chaunging their opinion, but they are also bound vnder paine of eternall damnation to make expresse reuocation of their erroneous doctrine, vnto those which any way haue bene or may be endaungered therby. a daungerous case will it seeme to those which shall consider how easly licentious doctrine spreddeth it selfe, and with what facility seditious pamphlets are dispersed abroad, whilest the authours little thinke therof.

Sotus. l. 4. de iust. q. 6. ar. 3. concl. 2.

\*The same bond belongeth also to simple perswaders w- out writing.

Now will I conclude, if first I warne the Reader, that wheras this latten copy may be in some places imperfect: it will be no small charity, if vpon commodity offered, any person will conferre this cōpye with some one or other of many which I thinke

8 TO THE CATHOLICKE READER.

be in the Realme, that there may not want that per-  
fection in this Treatise, which so profitable and ex-  
cellent a thing doth require: I my selfe could merite  
but with one copy, which I haue had lying by  
me these many yeeres: and haue faithfully  
sett downe for the generall good (as I  
hope) of many faithfull soules. Thus  
therfore doth it follow, first in  
latin, and afterward in  
English.





DECLARATIO PATRVM CON-  
CILII TRIDENTINI, CIRCA

FREQUENTATIONEM

Ecclesiarum,

Eo tempore quo hæretici ritus ex-  
ercentur, aut prædicatur  
hæresis.

Pax Christi quæ exuperat omnē sensum, custodiat Phil. 4.  
corda vestra, & intelligentias vestras. Amen.

Viri dignitate conspicui, religione & multis no-  
minibus illustres: æquam & honestam postula-  
tionem vestra ad nos demulerunt. N. et C. quam  
a vobis ad se perlatam asserebant, cuius hoc est  
exemplum.

**R**eligione in Anglia mutata, & pæna propo-  
sita, si quis diebus Dominicis & festis, a tē-  
plis abstineat, interim dū Psalmi, & ex vtro-  
quē testamento lectiones lingua vulgari recitantur:  
Laici multi Catholici, nobiles, & Deum timentes,  
partim iam in Carcere agentes, partim mox eo con-  
ficiendi, amicorum & consanguineorum precibus,  
ac monitionibus, & imminentium periculorū me-  
tu inuitantur, vt saltē eatenus de sententia deduci  
se permittant, vt in templis Protestantium tantisper  
interesse velint, diebus Dominicis & alijs Eestis,  
dū Psalmi ex more lingua vulgari decantari soliti,  
& lectiones ex biblijs lingua item vulgari depromp-

ta, necnon conciones, quæ ad eorum dogmata approbanda apud Po. frequentius habentur, commemoratae sunt. Iam qui hucusque nullo modo deduci potuerunt vt publicis predictis precibus, & conditionibus interessent, magnopere edoceri postulant, quid hijs faciendum censeant viri pij & docti. Nam si nullo animæ periculo, aut nulla Dei offensione, publico Regni sui decreto, parere & obedire liceat: libenter id fecerint. Contra vero, si quod in hac re periculum sit salutis aeternæ, aut lesæ Divini maiestatis: quævis perpeti decreuerūt potius quam quicquam agere aut committere, vnde Deum offensum iri aut iratum intelligant. Hæc questio cum multas pias & religiosas conscientias exerceat & conturbet, rogandi estis omnes per viscera misericordiæ, & charitatem quam Christus a suis omnibus exigit, vt eam palam & dilucidè, quam primum expediatis, qua multi in hoc regno implicati torquentur.

Quod hæc charta complectitur, nullius nomine singulariter perfertur: quia non ad vnū aliquem pertinet, quod hic petitur, sed ad omnes fere nobiles, quos Anglia habet Catholicos, quib⁹ iam multis modis pericula intenterunt. Iis vniuersis in tua illustrissima dominatione magna spes auxilij effulget, si eadem vel dei, vel nobilitatis respectu, agere dignabitur, cum amicis, quos in Concilio habet Tridentino, vt huic quæstioni, quæ totius Nobilitatis nomine hijs adiuncta est responsum maturū & deliberatum accommodetur, & huc commoda tuæ D. opera perferatur. In quo haud dubie, acquiescent perturbatae nunc conscientiae, si ex te tā sancto & nobili Patre, certiores fieri possint, quid Patres

hæc

hac de re iudicent. Quanquā fortasse tutum non fuerit, hanc quæstionē publice in Concilio pponi, ne res diuulgata, nostrorū Protestantium animos exacerbet, & aliquibus periculum acceleret, (nisi tuæ Prudentiæ aliter videatur) ideo tua Prudentia consultius fecerit si ita cum selectis quibuscūq, hanc causam egerit, vt quod ipsi in hac causa pssimi & doctissimi Theologi cōsulti significauerint, id pinde valeat, ac si vniuersi Patres sententias dixissent. Cæterum hoc totum tuæ Do. iudicio & arbitrio relinquere satius sit, vt ipsa quod magis in rem esse pspiceat, id libere agat. Qui in Anglia nunc sunt Theologi partim metuūt, partim varie respondēt. ideo plane omnibus satisfaciet, quod te procurante, ex Tridentino huc respondebitur.

Pro quo

Vestro tam firmo, Christiano, & vere religioso animo, non possumus non Deo opt. max. agere gratias, & vobis magnopere gratulari. Etsi enim calamitatum vestrarum sensus cunctos vehementer tangat & etruiat, vt Christiana charitas hortatur, quæ tam arcto necessitudinis vinculo omnes deuinctos & constrictos tenet, vt mutuo afficiat mēbra, atq; fratrum cominoda, & incommoda, non aliena sed propria ducat: In illo tamen non est minima consolatio, quod, calamitosi hisce temporibus & in eo potissimum regno, in quo fides religiosorum misere iacet, cernimus nullo iniuriarum concursu, aut metus vi, charitatis vestræ ardore extinguī, aut fidem conuelli, aut constantiam labefactari, quinimo vos esse, qui in tanta rerum omnium confusione, ac molestiarum turbulentissima tempestate, nunquā curua veritis genua ante Baal non  
sine

sine magna Diuini nominis Christianæq; discipli-  
na gloria. Ne igitur vester constans animus qui  
nullis commodis ad impietatem torqueri, flectiue  
ynq̃ potuit, fallacibus rationibus, ad vestram pni-  
ciem cōparatis, aut Diuinæ legis ignoratione, pie-  
tatisue simulatione deciperetur: & munere quod  
sustinemus dignum, & Christiani hominis officio  
debitū existimauimus, vestris piissimis optatis mo-  
rem gerere, causamq; vestrā examinandā, accurate  
diligenter, matureq; cōmissimus, grauissimis qui-  
busdā Patrib⁹, ac reuerendissimis Dominis: Archi-  
episcopo Bracharensi, Archiepiscopo Lancianensi.  
Episcopo Dombricensi: Episcopo Lerenensi: reue-  
rendo Patri Iacobo Lainez generali Societatis I E-  
s y: simulq; spectatissimis quibusdā Doctorib⁹ Al-  
phonso Salmeroni: fratri Petro de Soto, quem ar-  
bitramur vobis & facie & nomine notissimū: D.  
Georgio de Fr. Francisco Feriensis: Doct. Melchi-  
ori Cornelio: Iacobo Páua de Andrada item Do-  
ctori. Quorum omniū religio, pietas & eruditio,  
certissimis testimoniis explorata est. Quorū sen-  
tentias nostro etiam iudicio comprobatas, non du-  
bitamus, quin sententiæ totius concilij instar sitis  
merito habituri. Hij igitur Patres ac Theologi,  
quibus hæc Prouincia data est, cum sæpe conue-  
nissent, atq; diligenter & circumspecte Diuina ora-  
cula, & sanctorum Patrum sententias & instituta,  
deliberando euoluissent, cōmunibus suffragiis con-  
cluserunt, minime vobis sine magno scelere, Diui-  
naq; indignatione, licere huiusmodi hæreticorum  
precibus, illorumue concionibus interesse, ac longe  
multū præstare, quæuis atrocissima perpeti, quam  
in profligatissimis sceleratissimisque ritibus, quouis  
signo



signo illis consentire. Cū enim impia lex, in animarū exitium lata, & schisma confirmare, & Ecclesiæ Romanæ integritatem (quæ a Christo summus Ecclesiæ suæ vertex in terra est præfinita) nefarie conuellere, & labefactare conetur, quicumq; iniquæ legi paret, illam quoad eius fieri potest, tacita consensione approbat, in eandem conspirat, atq; eiusdē schismatis particeps sit. Si enim vetera monumenta Ecclesiæ memoria retinueritis sanctorūq; Patrum scripta accurate & studiose euolueritis, facile intelligetis, non minori studio, semper Catholicos viros hosce hæreticorum conuentus, & ritus, quam hæresim ipsam, etiam cum certissimo capitis periculo declinasse, vt qui erant persuasi, non posse hæresis notam subterfugere, qui ad præces & ritus hæreticorum peculiare conuenirent.

Vt erim vetustissimum Machabeorum interitum 2. Mach 7  
omittamus, qui præclaram mortem occubuerunt, ne nefariis Antiochi conatibus, in Diuinæ legis labem paratis obtemperarent: Si eorum quæ refert Diuus Athanasius de calamitatibus quas suæ tempestate Ecclesia Christi sub Arianis perpeffa est, memoriam repetatis: videbitis, quod non solum ex Episcopis, sed ex Laicis quoq; hominibus, ingentem malorū cladem sustinuerunt, & acerbissimis mortis generibus interierunt, ne in Ecclesiis hæreticorū sacris misterijs, diuinisq; ceremonijs adessent: quamuis eo tempore in hijs peragendis, veterē Ecclesiæ morem hæretici retinuerunt, nihilq; prorsus de illo mutassent.

Quum enim in templis, sacris misterijs interesse, maximum sit fidei & religionis inditium, sapienter existimauerūt, pii homines, facto se schismati consenti-

sentire, & hæresim illam approbare, a qua tantopere animo abhorrebant, si vna cum hæreticis in ipsorum templis ad sacra per ipsos peracta audienda conuenirent. Si qui vero periculorum atrocitate deterri conueniebant, male semper apud viros pios audierunt, quatenus veram & incorruptam fidem, animo illos retinere intelligerent. Quanto igitur iustius iidem viri sanctitatis splendore clarissimi, si omnes Ecclesiasticos ritus, schismate nunc cernebant euerfos, nouum cultum, (vt res ipsa præferebat) in contemptum Catholicæ Ecclesiæ introductum, conciones nimia varietate blasphemiarum confertas, omnia denique ad Catholicam vnitatem dilacerandam comparata animaduicerent, eos impietatis darent, qui legis immanitatem formidantes ab hisce sceleratis conuentibus sese non segregarent; vt Dominus filios Israel a tabernaculis Chore Dathan & Abiron sese separare præcepit, ne eisdem iniquitatibus inquinati, pari schismate inuoluti, simili ultione perirent?

Quibus accedit, quod si vos qui tam diu forti & infracto animo sceleratos hæreticorum conuentus, funditus repudiastis, nunc tandem timore conseruati, iniquæ legi obtemperantes, aliquid de vestra pristina constantia, & animi firmitate remittatis: fieri non potest, quin fidei & religionis hostes glorientur, atque de Catholica Ecclesia, tanquam de insigni parua victoria triumphent, & sua praua dogmata vestra infirmitate apud suos stabiliant, atque ita qui Ecclesiæ Catholicæ, communi fidelium matri insigni estis decori, & ornamento, hæc hæreticorum insolentia opprobrio esse incipietis. Quam hæreticorum deliram insolentiam insanumque triumphum,

Diuini

Diuini amoris inflāmatu ardor Christianaq; charitas, tā opere semper abhorruit, vt ad illa cōprimēda nulla pericula declinauerit. Quocirca sancti Patres a quibus christianæ disciplinæ leges discimus, vna affirmant, quod tametsi quis sepe verā fidem occultare, & dissimulare rite possit, vt a sanctis Martyribus factitatum legimus: merito tamen veteri quis possit, ne ea fidei suppressio, hanc infidelium contra diuinum nomen insultationem diuinæque gloriæ abiectiōem, pariat, & minime quidē sine graui scelere diuinūq; nominis proditiōe, poterit citius delitescere.

Diuinæ gloriæ amor tā tenaciter debet christianis animis inhaerere & infigi, vt pro illa tuenda & amplificanda cum opus fuerit, se suaq; omnia fori & constanti animo in discriminē offerant. Et id quidem est Deum toto corde, & vniuersis viribus diligere, illumq; totis visceribus complecti. Ingrati enim animi est, illius honorem negligere, aut quouis tenore aspernari, qui seipsum turpissimæ mortis tradidit, vt hominem a peccatorū dedecore vindicaret, & in gloriam filiorum Dei ascisceret.

Deinde, aduertite quale quantumq; scandalum possitis concitare, inter eos qui in eodem regno degentes, nondum tamen in illis fidei lux plane oppressa est. Qui etiamsi expuillanimitate non ausint nefariæ legi repugnare, vestram tamen constātiā non possunt non demirari, illaq; quo clarius splendescit, magis ac magis incitari: quā si vos viderint abiicere, iure poterunt existimare, nunc tandem illam hæresim vobis placuisse, cuius ritibus fauere præ vobis fertis, nec obscure iudicatis. Et quo magis cæteros honore, splendore & nobilitate pre-

cedi-

Ro. 13.

ceditis, eo vestrum sit exemplum perniciosius, reuer-  
debetis, ne qui semper preclarum religionis & pietatis exemplum existitis, nunc tandem impietatem in animos pusillorum infundatis: neue illa fidei & pietatis scintilla quæ in illorum lucet mentibus vestra simulaione extinguatur. Nam cum summam christianæ disciplinæ D. Paulus in officiosa proximorum dilectione collocauerit, semper antiqui Patres existimauerunt nunquam Christiano homini licere, fidem obtegere quando aut fratrum inpendit ruinam aut si illa apperitur patefieri; fidei eorundem fratrum augmentum firmitudinem speratur: Cuius nobis preclarum exemplum prodidit illustris martyr Sebastianus: qui fidem quam occultauerat ut Christianorum rebus afflictis prospiceret (erat enim Cesaris valde charus), patefecit, ut Martyrum quos ad necem duci cernebat, constantiam, fidemque confirmaret. atque ita eadem charitas quæ fidem in pectoris angustias conducerat, edidit, ac promulgauit. Officiosa enim charitas cum non quærat quæ sua sunt, sese ad omnes necessitates accommodat & tum maxime suis rationibus prospicit, cum alienas propriis præfert.

Vt supersedeamus reliquis fidelibus in exteris provinciis degentibus, quibus tamen res omnes in vestro regno gestæ notæ sunt & exploratæ. Iis enim cum intuentur vos tot laboribus agitados, vitæ periculis expositos, bonorum perenni quadam iactura, statuisse tamen omnem cruciatum perferre, potius quam fidei depositum, vobis a Christo creditum cum rerum omnium affluentia, deserere, ac perdere, est id singulare quoddam virtutis documentum, atque ad præclara facinora libenter subeunda incitamentum

mentum. Non possunt non vestram felicitatem  
suspiciere & prædicare, qui persecutionum prop-  
ter iustitiam perpeffione, vobis ad regnum celorum  
viā munitis, atq; vīllam perpetuo conferueris,  
a Deo opt: max: perennibus deprecationibus con-  
tendunt: fieri autē nequit, quin tanto magis scan-  
dalum apud illos extiteris, quāto præstātius virtu-  
tis specimen hæterius præbuisis. Quæ quantum  
cum Christiana disciplina & charitate pugnet, ne-  
mo non videt.

Hæc vero omnia satis firma sunt argumenta, ad  
vos ab huiusmodi conuentibus arcendos, etsi alia  
non extarent, vel hoc vnum sufficeret, ad nostram  
hæc de re sententiā confirmandam, quod omniū  
ætatū experientia & sanctorum Patrum admo-  
nitionibus, atq; certe naturæ ipsius impulsu didici-  
mus, natura ita comparatum esse, vt humanus a-  
nimus, flexibilis, Inconstans, & commutabilis, fa-  
cile ab hīs quæ frequentat capiat & demulcea-  
tur, atq; quæ principio perhorruerunt, paulatim  
ac sensim in eorum animos insinuentur, atq; inci-  
pianit nimia consuetudine placere quæ magnopere 1. Cor 5.  
antea displicuerant, non secus ac modicum ferme-  
tum ingentem massam corrumpit. Quare Chri-  
stus I E S V S humani generis Doctōr & Redēptor, Luc. 12.  
a fermento Phariseorum cauere Discipulis præci-  
pit. Quamuis igitur, nunc constanti sitis animo,  
& a sceleratis conuentibus alienato, fieri non po-  
test (nisi humanitem exuatis) vt illo sine ingenti pe-  
riculo ventiletis. Id quod in frequentanda hæreti-  
corū doctrina multo magis cernitur, quæ velut  
contagium serpit ac grassatur, animosq; audientiū  
nihil minus cogitantes sæpe prauis opinionibus im-

1. Cor. 15.

Eccles 3.

buit & inficit: id vero non metuere insignis est improbitatis aut insolentiae argumentum. Quocirca D. Paulus tanto studio prauis colloquijs cunctis fidelibus interdixit, quæ ad bonos mores tenent pēdos plurimū valent, unde extat prohibitum. Qui sese in apertum periculum conijcit, perit in illo. Tamen enim tali periculo minime laedatur, criminis tamen reus est, qui sese in illud temere precipitauit, & sola temeritate Diuinam læsit maiestatem.

Si qui vero tanta fuerint de Strina, constantia, egregijs animi dotibus præditi, vt intelligant se nullis prauis opinionibus infici posse aut cor taminari, habeant tamen reliquos exultantes, sibi omnia licere, quæ eorum documento didicerunt, atq; ita fratres suo exemplo perdecant, quos eo magis seruate oportuit, quod prius ac praestantioris us senta Deo beneficijs cumulati.

Iam vero perpendite quales filij vestri euasuri sunt, si vestro exemplo illorum tenet animus, tam sceleratis ritibus, tam nefarijs præceptis, ut situiusq; assuehat. Neq; enim de mœstica disciplina tantum valere poterit, ad illorum mentes, pietate & religione imbuendas, quantum publica & externa ad illas inexplabili scelere peruerterdas: fere enim fit vt zizania triticum perimant.

Hijs & non paucis alijs rationibus commoti, quas longū esset & non necessarium commemorare, iudicant Patres ac Theologi, animarum vestrarū saluti expedit, patria potius cedere, aut cuiusuis miseræ afflictæq; sortis & infamia animo sustinere, quam requissimis legibus, cum fidei & religionis dedecore, vlla ratione parere. Esi enim Diuina lex, sacris literis consignata, & expli-  
cata

causa, humanas leges sancte angusteq; sequi & colere. Principumq; quorumvis auctoritatem sacrosanctam docet, omnibus tamen humanis legibus, diuinas atq; ideo Dei nutum & arbitrium esse preferenda, magistra ac duce natura & eadem diuina lege discimus. Cæsari enim reddere precepit Christus quæ illius sunt, Deo vero imprimis quæ illi sunt maxime debita. Quin etiam D. Petrus qui tam multis persuadet, perpetuam atq; constantem esse Dei voluntatem, vt Regibus pareamus Dominiq; subditi sumus, non tantum bonis ac modestis, sed etiam discolis & prauis: Cum tamen de Diuino agitur honore, obtemperandū Deo, magis quam hominibus, aperte & constanter coram vniuerso senatu clamat & testatur. Quocirca (fratres dilectissimi) facite, vt ita alijs omnibus in rebus, quæ cum diuina voluntate non pugnant, Principum vestrorum legibus obtemperetis, illorumq; auctoritatem tueamini, vt intelligant vos, hac vna in re nō tam illorum institutum contemnere, quam diuina humanis, vt par est, anteferre. Quod si ad vestrā constantiam tuendam, & amplificandam, p̄suationib⁹ & exemplis egere arbitramur, domestici quidem tot & tam præclara non modo maiorum vestrorum monumenta sed & aequalium & amicorum memoria suppeditantur, vt in externis inculcandis frustra laboraremur. Vbi enim terrarū, fidem tam acerbe insectatam, vehementerq; exagitaram, constantius, neruosi⁹, acri⁹, maioriq; animo, religiosi ac pii homines defenderunt, tutatiq; sunt, quam in Anglia? Atq; ita cum hoc regnum vestrum fidem oppugnatam, sapi⁹q; laceratam, habeat cum multis communem singulari

Mat. 22.

1. Pet. 2.

Act. 5.



tamen constantia & fortitudine, est cum paucis admodum coniunctum atq; copulatum, neq; tantum potuit ex oppugnationibus contrahere ignominiam quātum ex propugnationibus gloriam & ornamentum. Quare ex vestris maioribus, neq; deerunt vobis fidei & pietatis erga Deum constantiaq; exempla, neq; apud Diuinam clementiam in cœlis patrocinium. Hij enim, qui in eadem provincia, in iisdem vrbibus laribusq; & sub iisdem prorsus tectis, simili fuerunt ærumnarum genere exagitati, non dubiū est quin causam vestrā magno cum animi ardore & charitate, apud Diuinam bonitatem agant, ab illaq; vobis summa & egregia beneficia impetrent, si & illis & vobis deesse nolueritis. Neq; enim possumus nobis vlla ratione persuadere, vt ab hijs quorum rebus gloriose gestis merito gloriamini, degeneretis, aut illam quam in ipsis fidei constantiā commendatis, vlla vi metuve abiciatis, quæ propior coniunctiorq; magis mouet.

Atq; eorum quidem quæ pro vera & incorrupta fide seruanda & amplificanda vos ipsi hætenus sustinulistis recordatis, vos maximè in officio continere debet cum ea sint huiusmodi, vt in piorum hominum oculis, auribus, atq; sermone, summo cum omnium applausu & gratulatione versentur. Neq; etiam est hominis sani, tot laborum certum & amplissimum præmium inanis atq; incertæ quietis splendore cambire.

Quæcirca iisdem verbis quibus D. Paulus Hæbreos, vario malorum concursu iactatos, vos poterimus hortari. Rememoramini, inquit pristinos dies, in quibus illuminati, magnū certamen sustinulistis



missis passionum & in altero quidē opprobrijs &  
 tribulationibus spectaculum facti. In altero autem  
 Socij taliter couersantium effecti. Nam & vinctis  
 cōpassi estis, & rapinam bonorum vestrorum cum  
 gaudio sustinūistis, cognoscentes vos meliorem ha-  
 bere & manentem substantiam. Nolite itaque a-  
 mittere vestram cōfidentiam, quæ magnam habet  
 remunerationem. Patientia enim vobis necessaria  
 est, vt voluntatē Dei facientes, reportetis promissi-  
 onem. Neque dubitetis eadem qua D. Paulus spe  
 futurorum vestras mentes erigere. Adhuc enim,  
 inquit, modicum aliquantulumque qui venturus  
 est. veniet & non tardabit. Nam si omnium qui in  
 hijs prouincijs piam & vere christianam mentē ex  
 diuina misericordia conseruant fides in media erro-  
 ris caligine, sole illustrior & clarior extiterit: si mag-  
 no & erecto animo nefarijs legibus repugnauerint,  
 & ad omnia pericula subeunda, firmum & excel-  
 sum animum retinuerint: sperandū est, quod hij  
 qui apud vos rerum potiuntur, legis seueritatem re-  
 mittentes, vobis & templa restituent, & vere Ca-  
 tholicos ritus permittent. ad quam expectationem  
 omnem viam aditumq; precluditis, si eorum im-  
 piis conatibus pareatis. Quum enim Christi Ec-  
 clesia nunquā infestissimis hostibus caruerit, sem-  
 per tamē euasit illustrior, gloriosiorq; emerfit, non  
 viribus repugnando sed sustinendo: fuitq; hoc pe-  
 renne Christi potentiae argumentum, quod Mar-  
 tyrum patientia, fuit semper Tyrannorum vis &  
 potentia compressa & collisa. Nam cum hæc ma-  
 la non casu & fortuito, sed diuino consilio & vo-  
 luntate euenerint, fieri non potest, quin aliquando  
 suorum misereatur Deus, & illorum rebus prospiciat.

ciat, qui nulli nisi ipsi placere student, ipsiusque solus honorem curant, & charum habent. Quamdiu autem hæc diuinæ voluntatis & misericordiæ lux non effulget, certissimus laborum vestrorum fructus vos debet consolari. Hic enim estis qui, ut ait D. Petrus Apostolorum princeps, in virtute Dei custodimini per fidem in salutem, paratam reuelari in tempore nouissimo, ut probatio fidei vestræ, multo pretiosior auro, quod per ignem probatur inueniatur, in laudem & gloriam & honorem, in reuelatione IESU Christi, quem cum non videritis, diligitis, in quem nunc quoque non videntes, creditis, credentes autem exultatis, lætitia inenarrabili & glorificata, reportantes finem fidei vestræ salutem animarum vestrarum.

Quum igitur laborum vestrorum remuneratio non sit sub opinione dubia, sed certa atque explorata: Omne gaudiū existimate cum in varias tentationes incideritis, scientes, quod probatio fidei vestræ patientiam operatur, patientia autem opus perfectum habet, ut sitis perfecti & integri in nullo deficientes.

Quam tamen ut constantiam, & firmitatem vobis Deus perpetuo conseruet, assiduis deprecationibus gemitibus, & æmulationibus a diuina clementia depreciscite. Hæc sunt arma cælestia vobis a Deo donata, quæ stare & perseuerare fortiter & animose faciant, hæc sunt diuinæ munitiones, & tela spiritualia, quæ ab incurSIONIBUS & in petu demonum muniant, & tandem ad filiorum Dei perenne consortium du-

cant.

Hæc

Here followeth the same in  
English.

**THE DECLARATION OF THE FA-  
THERS OF THE COUNCELL  
OF TRENT CONCERNING THE**

going vnto Churches, at such time  
as hereticall seruice is saied, or  
heresy preached.

The Peace of Christ which passeth all vnderstan-  
ding, keepe your hartes and intelligences in Christ Phil. 4.  
**IEVS.**

Right Worshipfull; & Honourable; & for reli-  
gion and many causes most noble: your iust  
and honest petition was deliuered vnto vs by  
N. and C. which they saied was sent vnto the  
from you: the tenour wherof, is as followeth.

**R**eligion being altered in England, and Pe-  
nalty proposed, if any vpon Sondaies & ho-  
ly daies abstaine from the Churches, whilest  
Psalmes and lessons out of both testaments are re-  
hearsed in the vulgar tongue: many Lay Catho-  
licke gentlemen, and fearing God; (wherof some  
are already in Prison others shortly to be sent thi-  
ther:) are moued by the intreaties and admonish-

The Petition  
of Catho-  
licke noble  
men & gen-  
tlemen.

Onely to be  
present: &  
that also at  
sermons  
onely.

The anti-  
quity of Re-  
cusants in  
England.

This hath  
bene pfour-  
med vntill  
blood.

ments of frendes & kinsfoulkes, and by the feare of imminent daungers: that so farre forth at the least they suffer the selues to be drawn from their purpose, as to be present in the Protestants Churches on Sondaies and other holy daies, whilst the Psalmes are sounge in English, and lessons out of the bible are read in the vulgar tongue, & sermons (which are often made for confirmation of their doctrine) are pronounced vnto the people.

Those w<sup>h</sup> hitherto could in no wise be brought to be present at the aforesaide publicke Praiers and sermons, do earnestly desire to be instructed what the iudgment of godly & learned men is that they ought for to do. for if without daunger of soule or without offence of God it be lawfull for them to obey and conforme them selues to the publicke decree of the Kingdome; they would willingly do it. On the other side if herin their cuerlasting saluatiō may any way be hazarded, or Gods maiesty offended: they haue determined to suffer any thing rather than to do that wherby they may know Gods anger to be incurred.

This question wheras it troubleth and busieth many godly and deuout consciences: you are to be intreated euery one, by the bowells of mercy, and that charity which Christ requireth of those which are his: that you speedely and plainly assoile it, as a question wherwith many in this Kingdome are vexed and greeued.

That which is contained in this bill, is not propounded in any ones name especially: because that which here is demanded doth not concerne one  
pericu-

particular person onely but almost all Catholicke gentlemen, who haue already bene very much indaungered. Vnto all these in your honourable fauour doth there great brightnes of hope arise: if you either for Gods sake, or in respect of the nobility, will vouchsafe to deale with your frendes in the Councell of Trent, that a sound and deliberate answer may be geuen, & with your honours commodity be sent hither. in which answer vndoubtedly many troubled consciences will find repose, if by you so holy and noble a father they may vnderstand, what the Fathers do iudge in this matter.

Albeit happily it will not stand with our safety, that the question be propounded publickly in the Councell: least it being diuulged, may prouoke the mindes of our Protestants, & hasten the daunger of diuerse: except it seeme otherwise vnto your wisdom. wherfore it will be more conuenient, if you so deale in this case with some choise persons, that looke what most godly & learned deuines do signify of the matter, that may be as much esteemed, as if all the Fathers had shewed their opinions: But this, it becommeth vs to leaue wholly to the wisdom and pleasure of your Lordship, that you may freely do as you shall thinke most profitable. The Deuines in England are partly afraid, partly do vary in their answers. therefore that shall fully satisfy all, which by your procurement shall be by the Councell resolued.

Here is meant the Cardinall President in y Councell.

The cause why this declaration hath not long since bene published as now it is after the death of those which procured it.

Than did not all the Deuines of England err in this point

For which your so constant Christian and very religious minde, we must needs geue almighty God thanks, & together with you greatly reioyce

The beginning of the Declaration

of the Cou- For althoough the smarte of your calamities doth  
 self- greuously touch and torment vs all, as Christian  
 charity doth require; which with so firme a bond  
 of amity doth fasten and lincke together all persons,  
 that she mutually affecteth euery member, & the  
 comodities or discōmodities of the brethren esteemeth  
 not as of strangers, but as her owne: yet herein is there  
 not the least comfort, that in these miserable times, and  
 in that Kingdome especially in which faith and religion  
 pittifully lieth on the ground, we behould that with  
 no heapes of iniuries, or violence of feare, the  
 heate of your charity is quenched, or your faith  
 weakened, or your constancy impaired: but rather  
 that you are they, who in so great confusion of all  
 things, and in the most tempestuous storme of  
 afflictions, haue neuer bowed your knees before  
 Baal, to the singuler glory of Gods holy name  
 and of Christian discipline.

To bow  
 to Baal.  
 Christian  
 discipline.

Least therefore your constant mind which by no  
 commodities could euer be bowed or wrested to  
 impiety, might by fraudulent \* arguments framed  
 to your destruction, or by the ignorance of the law  
 of God, or vnder pretence of piety, be deceived:  
 we thought it both worthy of the office which we  
 beare, and conuenient to the dewty of a Christian,  
 to yeeld to your most godly desires, and we haue  
 committed your case to be exactly, diligently, and  
 soundly examined, vnto certaine most graue Fa-  
 thers and most reuerend Prelates: to the Archbi-  
 shop of Brachara, to the Archbi. of Lancian. To  
 the Bishop of Domb. to the Bishop of Leren. to  
 the reuerend Father James Laines generall of the

It is impie-  
 ty to go to  
 the Church  
 \*Such are  
 the argu-  
 ments of  
 our schisma-  
 ticke Do-  
 ctours,

Socie

**SOCIETIE OF IESVS:** together with the most approved Doctours Alphonsius \* Salmeron, Fr. Peter \* another of Sotus, who as we thinke is both in person and in the first tēc name very well knowen vnto \* you. D. George of the same of Fr. Frauncise of Feria, D. Melchior Corne- Society. lius, Iames Pava of Andrada also a Doctour: of \* He was fa- every one of the which, their religion, piety and mous in learning is with most certaine testimonies appro- England in ued. These Fathers therfore and Deuines, vnto Q Maries whom this charge was geuen, when they had of- time. ten times come together, and diligently and circū- spectly with great deliberation had waighed the holy scriptures and the sentences and decrees of ho- ly Fathers: with one voice did \* conclude that w- \* A cōclusiō out hainous offence and the indignation of God, more to be you may not be present at such praers of hereticks, esteemed thā or at their sermons: and that farre better it were to the iudgmēt suffer any whatsoeuer most bitter cruelties, than in of schismaticall most \* wicked and abominable rites & seruices by call grammarians. the least signe to consent vnto them.

For wheras the wicked law, made for the de- service super- struction of soules, goeth about both to confirme stitious. schisme, and wickedly to loosen and to ouerthrow Cōsent vnto the integrity of the Romane Church, w- by Christ schisme and was appointed in earth the chiefe toppe of all his loosening the Church: whosoever obeieth this wicked law: by integrity of a secrete consent, as much as in him lieth, doth ap- the Church. proue it, agreeth vnto it, & is partaker of the same \* It is schisme w- schisme. to go to the

For if you remember the auncient recordes of Church. the Church, and diligently and earnestly peruse the Example of holy Fathers writings: you shall easily perceane antiquity. that



It is external heresy to go to the Church.

3. Mach. 7

Catholickes may not go to the hereticks Church to heare Masse.

To go to the Church is a signe distinctiue.

To beleue well is not sufficient

that not with lesse care Catholicke persons haue alwaies auoided, euen with perill of death, these conuenticles and seruices of heretickes, than heresy it selfe: as very well knowing that they could not auoide the name of heretickes, which went to their peculier praiers and seruices.

For that we may omitte the most auncient martyrdom of the Machabees, who sustained a most noble death, that they might not yeeld to the wicked endeouours of Antiochus, tending to the ouerthrow of the law of God: if you call to mind those thinges which S. Athanasius reporteth of the calamities which in his time the Church of Christ suffered of the Arrians: you shall see that not onely of the Bishops, but of the Laity also diuerse haue suffered great heapes of miseries, & sustained most bitter kindes of death, least in hereticall Churches they should be present euen at the holy misteries of Masse and the diuine ceremonies, although than in the performing therof the heretickes retained the auncient custome of the Church, and had not altered the same at all.

For whereas to be present in the Churches at holy misteries, is a manifest signe of faith and religion: Very wisely did these godly men iudge, that in fact they did consent vnto schisme, and approue that heresy, from which so much their mind abhorred; if they came together with heretickes in their Churches, there to heare that seruice which by the was rehearsed. And if any persons daunted with the cruelty of daungers came thither: they were by all godly men condemned, although it were manifestly knowen that in mind they retained the true and



and vncorrupted faith. How much more iustly thā if one go to  
 would thoe most famous holy men if they sawe Church  
 now all Ecclesiasticall ceremonies by schisme ouer-  
 throwen, and a new kind of seruice (as is manifest)  
 brought in for contempt of the Catholike Church,  
 sermons stuffed with variety of blasphemies, and  
 finally all thinges continued for the renting asunder  
 of Catholicke vnity: how much more iustly, I say,  
 would they condemne those of impiety, who sea-  
 ring the cruelty of the law would not seuer them  
 selues from those wicked meetings, euen as our  
 Lord commaunded the children of Israel to seuer  
 the selues from the tabernacles of Chore, Dathan,  
 & Abyron, least being defiled with the like iniqui-  
 ties, and intangled with the very same schisme, they  
 should perish also with the like reuenge.

Wherunto we may adde, that if you who so Scandall  
 long with stout and vnwearied courage haue vt- to hereticks  
 terly detested the wicked conuenticles of hereticks; by geuing  
 should now at the last being ouerthrowen with them cause  
 feare, & obeying the wicked law, abate any thing of vaunting  
 of your wonted constancy and firmenes of mind: against the  
 it cannot be but the enemies of faith and religion, Church.  
 will triumph & vaunt ouer the Catholick Church  
 as if they had obtained some singuler great victory;  
 and by your weaknes fortifie amongst their fol-  
 lowers their wicked doctrine: and so you which  
 are a singuler honour and ornament vnto the Ca-  
 tholicke Church the cōmon mother of vs all, will  
 beginne through this insolency of hereticks, to be  
 her shame and ignominy. Which doring insolen-  
 cy and franticke triumph of hereticks the inflamed  
 seruour of Gods loue and Christian charity hath  
 alwaies

**Confession  
of faith.**

alwaies so much detested, that for the repressing thereof it hath refused no dangers. Wherefore the holy Fathers of whom we learne the rules of Christian discipline do with one consent affirme, that although a man may oftentimes hide and conceale the true faith, as we reade hath bene practised by holy Martyrs: yet when we haue iust cause to feare least such concealing of the faith may breed this insulung of heretickes, and defacing of Gods glory, than can it not without a damnable crime & treason to Gods holy name be any longer concealed. The loue of Gods glory ought so surely to sticke and cleaue to Christian mindes, that for defence and maintenance thereof when need shall require they offer them selues and all they haue with stout and constant courage into extreme danger. And that surely is to loue God with all our harte, and all our strength, & to embrace him with all our bowells. It is a parte of an vngratefull mind, not to regard his honour, or in any maner to despise it, who gaue him selfe to a most dishonourable death, to deliuer man from the shame of sinne, and to exalte him to the glory of the sonnes of God.

**Scandall to  
the weake  
Catholickes  
in England.**

Consider moreouer what scandall and how great you may raise, amongst those which being within the same Kingdome, haue not yet vtterly lost the light of faith: who although for their faintnes of hart they dare not repugne against the abominable law, yet can they not but admire your constancy, & thereby by how much the more it sheweth it selfe, be animated more and more: which if once they see you cast away, worthely may they thinke, that now at the length that heresy liketh you

**A signe of  
heresy.**

pen, whose seruices you see, and yet securely shew for to fauour. And looke how farre you exceed others in weishipp, honour, and nobilitie, so much the more will your example be pernicious: and you ought to be afraide, lest you who haue alwaies bene a noble patterne of religion & deuotion, now at the length may infecte the weaker mindes with impiety: and least that little sparke of faith and deuotion which as yet is alieue in their hartes, may be quenched by your dissimbling.

For whereas the very summe of Christian discipline (according to S. Paule) doth consist in an officious loue of our neighbours: the holy Fathers haue alwaies iudged, that it is neuer lawfull for a Christian, to hide his faith \*whan either there is imminent daunger of the ruine of our brethren, or by the opening and manifesting thereof the increase and strengthening of the same brethren is expected. Whereof that famous Martyr S. Sebastian hath lefte vs a notable example; who as he had concealed his faith that he might succour the afflictions of Christians he being much fauoured by the Emperour: So did he manifest the same that he might confirme the constancy and faith of Martyrs whom he saw carried to their death. So the same charity which had within the closett of his breast shutt vp his faith: did shewe also the same abroade and publish it vnto the world.

For officious charity whereas shee seeketh not her owne commodities frameth her selfe to all necessities, and than most of all procureth her owne benefitte, whan she preferreth the benefitte of others before her owne.

That

O how much haue schismaticks to answer for herein.

Ro. 13.

\* It is neuer lawfull to deny our faith: yet may it be concealed, but not in these cases.

Scandall of  
forreine Ca-  
tholickes.

That we may saye nothing of other Catho-  
lickes abroade in other Countreies: who notwith-  
standing haue very particuler knowledge, and sure  
intelligence of all your affaires. For vnto them;  
whan they consider you tossed with so many la-  
bours, exposed to so many daungers of life, and  
afflicted with continuall losse of goodes, haue not  
withstanding determined to suffer rather all maner  
of torment than with abundance of all things  
to forsake the DEPOSITVM of your faith; we  
Christ hath committed vnto you: this must needs  
be a singuler example of vertew, and a prouocati-  
on to the ready vndertaking of most notable ex-  
ploites. They cannot choise but admire and ex-  
toll your felicity, who by suffering persecution for  
iustice, make your selues a way vnto the kingdome  
of heauen: and that you may alwaies maintaine  
the same, they make earnest and continuall suite  
vnto almighty God: and you must of necessitye  
be vnto them the greater scandall by how much  
you haue geuen a more noble shew of vertew:  
which things he w<sup>ch</sup> greatly they disagree with Chri-  
stian discipline & charity: every one may perceauē

Daunger of  
infection.

All these are forceable arguments to whould  
you from these conuenticles: and if there were no  
other, this one would suffice to confirme this our  
doctrine in this matter; that by experience of all  
ages, and instructions of holy Fathers; yea and also  
by very nature it selfe we do learne, that naturally  
a mans mind flexible, inconstant and wauering, is  
easily wonne and allured by those things which  
it frequenteth: and such things as men at the first  
doe

Soonest, are by little and little insinuated vnto the mind, and that beginneth w much cōtinuance to please, which before did greatly displease, no other-wise thā a little leuen corrupteth the wholle heape. Wherefore Christ I E S V S the teacher and instructor of all mankind, commaunded his Disciples so beware of the Phariseis leauen. Although than you be now of a constant mind, and faire alienated from those wicked conuenticles: it can not yet be (vnlesse you cease to be men) that you come thither without exceeding great daunger, which daunger is most of all found in frequenting the doctrine of heretickes, which creepeth and spreadeth it selfe like a contagious pestilence, poisoning & infecting with euell opinions the hearers mindes whan least they thincke it: which thing not to feare, is a token of notable frowardnes or insolent-ty. Wherefore S. Paule so earnestly commaundeth all the faithfull to auoide euell speeches, as being of exceeding great force to the corruption of good manners. Whereupon there is also a Pro- uerbe, whosoeuer casteth him selfe into manifest daunger shall perish therein. For although he re- ceive no hurte at all by such daunger, yet is he guilty of a great sinne, in that he rashly hurled him selfe into the same, and with his very rashnes he hath offended the maiesty of God.

1. Cor. 5.

Luc. 12.

2. Tim. 2

1. Cor. 13

Eccles. 3.

And if any be so learned, constant, and of so great giftes of mind, that they knew they cannot be infected or defiled with any false opinions: yet let them be assured that others will thincke that all things are lawfull, which by their practises they haue learned: and so by their example they will

C

destroy

destroy their brethren, whom so much the more they should preferue, by how much more & more excellent benefittes they haue receiued of God.

Education  
of children  
and their  
going to  
the Church

But besides, waigh with your selues what manner of men your children are like to proue, if by your example so tender mindes be inured to so wicked seruices, and detestable commandments. Neither truely can the discipline at home be so auaileable to traine them vp in piety and religion, as the fashions abroad are effectually to peruerter their mindes with a most deadly wickednes. whereas ordinarily it hapeneth that the cockell choaketh vp the wheate.

Of obedi-  
ence.

These and many other reasons too long and not necessary to be sett downe, haue moued the Fathers and Deuines to determine that it is expedient for your soules saluation, rather to forsake your countrey, or with stout and inuincible courage, to abide the stroakes of howsoever miserable and afflicted fortune: than any way to obey most wicked lawes, to the shame and reproch of your faith and religion. For although the law of God sett downe vnto vs in the holy scriptures, teacheth vs exactly to obey and reuerence humane lawes, and that the authority of Princes is sacred and vniuolable: yet do we learne both by the instruction and guiding of nature, and by the very same lawe of God, that before all humane lawes, the lawes of God, that is the will and pleasure of God is to be preferred. For vnto Cesar hath Christ commaunded vs to geue those things which are his; but especially vnto God, those things which are due

Mat. 22.

VNTO

vnto him. Yea S Peter who so largely disputeth that it is y perpetuall & constant will of God, that we obey Princes, and be subiect to our rulers, not onely whan they be good and modest, but also if they be wayward and wicked: yet whan Gods honour is touched, he crieth out, and openly and constantly before the wholle counsell protesteth, that we must obey rather God than men. Wherefore (most beloued Brethren) see that in all other things which are not contrary to the will of God, you be so obedient to your Princes lawes, so defend their authority: that they may vnderstand that in this one thing you do not so much contemne their decrees: as preferre diuine things (as great reason there is) before humane and worldly.

1. Pet. 2.

Act 5.

A Protesta-  
tiō farre vn-  
like these of  
now a daies

Catholicke  
religion the  
onely main-  
tainer of o-  
bedience to  
Princes.

Examples  
of constācy.

If we thought that for the maintaining and increasing of your constancy, there were need of exhortation or examples: there are so many and so notable Presidents at home not onely of your forefathers, but euen of your owne companions and frendes, that inculcating externall actes, labour would be spent in vaine. For in what countrey of the world haue religiouse and godly men defended and maintained the trew faith so cruelly persecuted and vehemently tossed, more constantly, more stoutly, more earnestly, and with greater courage than in England? So that wheras that Kingdome of yours, in that it hath felte the trew faith oppugned and againe and againe dismembred doth participate with many: yet in a singular kind of constancy and fortitude, it hath had few equalls and companions. neither could it receiue



so great ignominy and shame by the oppugning, as it hath receiued glory and ornament by the defending thereof. Therefore can you not want from your auncestours either examples of faith, piety & constancy towards God, or helpe and intercession in heauen before his Diuine mercy. For those which in the same Prouince, in the same cities and families, and vnder the same rooves, haue tasted the same kind of miseries, will vndoubtedly with great earnestnes and charity plead your case before the goodnes of God, and obtaine of him most great & singuler benefittes, if you forgett not both them and your selues also. Neither can we any way suspect, that you will degenerate from those in whose glorious acts you worthely glory, or that you will for any violence or feare neglect that constancy of faith which in them you commend, which being the more nearer and as it were more allied vnto you, must needes moue the more.

Remem-  
brance of  
ones owne  
suffering  
heretofore.

All reward  
is lost by go-  
ing to the  
Church.  
Exhortatio.

And truly the remembrance of those things which hitherto you haue suffered for the conseruation and amplification of the trew and incorrupted faith, ought most of all to establish you in your dewty: wheras they be of such sorte, that with singuler applause and gratulation they are in the eyes, cares, and speech of all godly persons. neither is it a wise mans parte for the flattering shew of a vaine and vncertaine quietnesse to exchange the sure & most ample reward of so many labours.

Wherefore with the same wordes we may exhort you, with which S. Paule exhorted the he-  
brewes



brewes when they were assaulted with all manner of euells. Call to mind (saith he) the ould daies, wherein being illuminated, you sustained a great fight of passions. and on the one parte certes by reproches and tribulations made a spectacle: and on the other parte made companions of them that conuersed in such sorte. For you both had compassion on them that were in bondes, & the spoile of your owne goodes you tooke with ioy, knowing that you haue a better and a permanent substance: do not therfore leese your confidence, which hath a great remuneration. For patience is necessary for you, that doing the will of God, you may receiue the promise.

Heb. 12.

Neither be you afraide with S. Paule to comforte your hartes with the very same hope of future thinges: For yet a little (saith he) and a very little while, he that is to come will come, and will not tacker. For if the faith of all those persons which by Gods mercy doe conserue in those Prouinces a godly & trew Christian minde, shall shew it selfe in the midst of the darknes of error more bright and shining than the sunne: if with great and lofty courage they shall resist the wicked lawes, and maintaine a constant and high mind to abide any daungers: it is to be hoped, that those which beare rule ouer you, relenting from the severity of the law, will both restore Churches vnto you, and permitte the trew Catholicke rites and seruice. To the which expectatiō you vterly cutt of all passage, if you obey their wicked designmēt. For whereas the Church of Christ hath neuer wāted most deadly enemies: yet hath it alwaies proued more renow-

Hope of  
Princes toleration.

It is a trew  
Christian  
minde to re-  
fuse to go to  
the Church.

How trew  
this is we  
haue long  
ago found.

med, & shewed it selfe more gloriouse, not violently repugning, but by sustaining: and this hath alwaies bene a prooffe of Gods mighty power, that by the patience of Martyrs the violence & strength of Potentates hath bene crushed & oppressed.

For these miseries hauing not hapned by chaunce or by the vnconstancy of fortune, but by the disposition and will of God: it must needes be, that God at the length will pittie his people, and order their affaires who seeke to please none but him alone, esteeming and regarding nothing so much as his honour. And so long as this light of Gods will and mercy doth not shew forth it selfe: the most assured fruite of your labours ought to comfort you. For you are they who (as S. Peter the Prince of the Apostles doth say) in the vertew of God are kept by faith vnto saluation, ready to be reuealed in the last time. wherein you shall reioise, a little now if you must be made heauy in diuerse tentations, that the probation of your faith more pretiouse than gould which is proued by the fire, may be found vnto praise and glory and honour in the reuelation of IESVS CHRIST, whom hauing not scene, you loue: and beleeuing you reioise with ioy vspeakable and glorified, receiuing the end of your faith the saluation of your soules.

Wheras therefore the repaimēt of your labours, doth not lye in the doubtfulnes of opinion, but is certaine and manifest: esteeme it (my brethren) all ioy, when you shall fall into diuerse tentations: knowing that the probation of your faith worketh patience: and let patience haue a perfect worke: that

3. Pet. 4

Iac. 1.

that you may be perfect and entire, failing in nothing. which constancy & firmnes notwithstanding, that God may alwaies conferue within you: seethat with continuall praier, sighes, and desires you make intreaty to the mercy of God.

These are heavenly armours geuen vnto you by God, which may cause you to stand strongly and courageously. these are diuine fortifications, & heavenly weapons, which may guard you from the assaultes and the rage of the Deuells, and bring you at the last to the euer lasting fellowship of the sonnes of God.

LAVS Deo, ac Beatissimæ semper Virgini  
Matri DEIPARÆ MARIAE  
atq; omnibus Sanctis.

FINIS.



Pag. 7. lin. 8. approued

P. 10. lin. 10. Diuine

P. 11. lin. 14. procurante

ibid. lin. 21. cruciet

P. 14. lin. 24. consternati

P. 16. lin. 18. eadem

P. 17. lin. 6. maius

ibid. lin. 16 impulsu

29. humanitatem

30. ventitetis.

P. 18. lin. 8. præcipitauit

P. 19. lin. 27. laboraremus

P. 20. lin. 23. recordatio

P. 27. lin. 2 Alphonfus

P. 29. lin. 7. contriued

P. 32. lin. 5. that you

Other faultes of smaller importance  
the diligent reader will easely  
perceauē.



